THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5921 Saturday, December 31, 1955 Price Threepence

REBUILDING

THE response to the fund for the rebuilding of Essex Hall, the headquarters of the General Assembly of Unitarian and Free Christian Churches, has been magnificent. The seventh subscription list is printed elsewhere in this issue. It is now certain that the headquarters will go up, and another act of faith has been justified. The fund is coming from a small community of churches, each church with its own major material problems within the stress of changing circumstances. Strength has been shown again; and the strength comes from what too often on the surface appears to be weakness. At this dramatic change of the year it is appropriate to inquire into this weakness and the strength hidden in it.

The Unitarian community is a small one. The churches have an apartness of their own. They are sustained by the dedicated services of ministers and laymen who see little visible returns for their work. The mighty paraphernalia of human machinery pass the little churches by, unheeding for the most part, of their existence. What, it may be asked, is this little church, often with its little congregation, against so much and so many?

Strength and Weakness

The truth can only be found if the nature of the weakness is pierced. It is not enough, for instance, to compare the poor showing of British Unitarian churches with the expansion of the Unitarian churches in America. The problems of the British churches are so often those of survival. It is not enough to make the comparison and then draw conclusions from apparent strength and weakness. It is true that out of visible strength contributions can be made to the purposes for which the churches were built; but out of visible weakness too, something can come, indeed does come, that exists in its own right. It does not seek comparison; it just *is*, and its nature is understood when it is understood for its own sake.

The Inner Meaning

The future may be understood when the weakness is pierced to its real meaning.

Unitarian churches in this country are sustained by—comparatively—a handful of people. But they are sustained, and the handful does it. That is not weakness but strength. The few, in effect, pit themselves against everything that would deny their existence. It is better by far to understand the inner meaning of that than to dwell upon the exterior fact of the few engaged in a sense against so many.

For what is the declaration of the few in their seeming weakness? First of all—and it perhaps is not the most important part of the declaration—they declare that they have the strength to stand alone, really alone, in their own convictions. The few do not even seek out the many in the greater organizations of churches. They do not do so for they have their own integrities and intuitions to maintain. They stand by these in every conceivable difficulty, and that is indeed a magnificent witness of spiritual strength.

A Religious Demand

In the second place their actual weakness is an immense contribution to the spiritual difficulties of this era. There are many men to-day making a religious demand on a universe from which no apparent response comes. The silence, or the appearance of it, is caused by the fact that the unseen voices that spoke in the past from the Christian religion, and from other sources of spiritual insight, speak no more. The ancient mediums between God and man have been broken, and new ones, to create a harmony between the invisible God and the invisible spirit of man, have not been created. They are, no doubt, in the process of being created, and Unitarianism in its weakness has much to do in that. It is free in its apartness to do it. This is the second part of its declaration; in its apparent weakness there is a great strength—the strength to discover and live the new ways towards the nature of God.

But only if Unitarians realize their weakness, have the courage to understand it and live by it. Only if, together as a church, they will realize exactly what it is they are trying to do and say will they be able to give a unique contribution out of their unique position. If they merely repeat what others say, in order to seem strong; if they try to capitulate to what seems popular and successful elsewhere in order to run away from their own frail position; then they will not understand the meaning of their dedication.

The one great internal question for Unitarians is, what is Unitarianism? It is not a question of frailty or doubt, it is one of faith. And if it is thought that an answer is easy then Unitarians have not understood the strength that lives in their weakness—they are giving away to real weakness. Is the question being asked? Is seeming weakness being pierced to find the strength beneath?

COMMENT

A Lovable Sinner

I HAVE just finished reading for the first time the long letter of protest that Charles Lamb wrote and had published in the *London Magazine*, some time in 1823, against Southey's unfair criticism of the *Essays of Elia* at the time of their first appearance. Southey in reviewing the book in the *Quarterly* had said the worst thing about the essays that could be said in that age of reaction against the French Revolution and what it stood for—that they lacked proper religious feeling. In Lamb's protest he says that he is at a loss to know what particular essays give offence, but presumes the papers on "Saying Grace" and on the "New Year" are in the mind of the critic. When I was at the secondary school, the *Essays of Elia* were prescribed for reading, although the essay on "Saying Grace" was not read or referred to in class. I remember being slightly shocked by it, although I could hardly have refuted it. The other essay contains a paragraph—"Shall I enjoy friendships there (i.e. in eternity), wanting the smiling indications which point me to them here—the recognizable face—the 'sweet assurance of a look'?" I suppose this seems to deny the orthodox doctrine of the resurrection of the body.

The most interesting part of the letter to me, however, was that referring to Lamb's own religious beliefs: "Sir, you were pleased (you know where) to invite me to a compliance with the wholesome forms and doctrines of the Church of England. . . . But I must think the invitation rather more kind than seasonable. I am a dissenter. The last sect with which you can remember me to have made common profession were the Unitarians. You would think it not very pertinent if . . . I were gravely to invite you . . . to attend with me a course of Mr. Belsham's Lectures at Hackney. Perhaps I have scruples to some of your forms and doctrines"

It was of Mr. Belsham's teaching of the future life that one of the most pointed arguments *ad hominem* was made. He, like most Unitarians of his time, believed in the resurrection of the body. He was, however, extremely stout, and it is said that one Sunday after he had preached on the resurrection of the body, one of his hearers, discussing the sermon on the way home, said: "Do you mean to tell me that *that* man believes in the resurrection of *that* body?" It was a remark that could well have been made by Lamb himself. It is questionable whether Lamb was ever an active member of Belsham's congregation, but he would not have been an altogether unworthy one; for although he was apt to be too fond of drinking, he had few equals in active generosity of feeling and personal loyalty.

Southampton's Pioneer Work

The relative freedom given in Great Britain to local bodies in carrying out social and welfare work enables experiments of all sorts to be made to find out the best way of looking after elderly people on the one hand and problem families on the other. To avoid unnecessary delays Southampton has combined its Health and Welfare Departments, hitherto done by only three or four local governments. It has set up a panel of council officers, the "personal services panel," to deal with the accommodation problems of old people, handicapped persons and problem families, the chairman being the Medical Officer of Health, who also has the direction of the combined Health and Welfare work. To help the chairman's work he has been given the power to allocate accommodation, even when this is under the control of the Housing and Welfare Services Committees, thus removing one of the chief difficulties that arose with regard to the housing of problem families.

The whole area is to be surveyed with the object of discovering the needs of old people, a consultant for the problems of old people has been appointed, whilst the number of health visitors and home helps is to be increased from a total of 56 to 105. By the use of council housing it is found that old people can be maintained in their own homes for £4 10s. per week, and five hostels are in process of being set up, with nursing assistance, if necessary, for those on whom an eye has to be kept. The work, no doubt, has been facilitated by the discovery that old people usually prefer a bed-sitting room to a two-roomed flat, owing to their desire to remain in an even temperature in winter.

For tenants evicted from council houses for rent arrears or neglect of property a large house has been acquired, which provides quarters for eleven families. Here there are regular lessons in child care; whilst two Salvation Army women officers, working voluntarily, instil every day into the inmates of the houses elementary lessons in cleanliness and decent living. This house has been so successful in its work that a new one is to be opened. This is, of course, in addition to the standard "temporary accommodation" for families that are homeless through eviction, misfortunes, vagrancy and so on; but only mothers and families are taken in, the fathers having to find other accommodation. It is the object of social workers to reduce the use of this type of accommodation as much as possible.

Heresy Trials

Most of us are inclined to think that Heresy trials are in general a thing of the past; so many who might in theory conduct the prosecution are tarred with the same brush in other aspects of the faith that is defended, or else it is felt that the publicity attending such trials has the risk of making even further propaganda for the views that are attacked. In the American Northwest, however, there have recently been trials of three young Wisconsin Lutheran Ministers, for heresy. (The Lutheran Church in America has over six million adherents, mainly among the very numerous Scandinavian and German colonists and their descendants in the Mid-West.) The chief offender was the Rev. G. P. Crist, Jr., who was denounced to the church authorities by a member of his congregation. After his condemnation at the trial, a Unitarian layman wrote a letter to the Maddiscon *Capital Times* inviting him to join the Unitarian communion: "the fellowship of such men as Theodore Parker, William Ellery Channing, Ralph Waldo Emerson . . . and Adlai Stevenson," but no reply had so far been received.

It was hardly to be expected—one who feels that the faith into which he was born has become too narrow for him, often requires quite a long time for reorientation towards another communion, even though it might be intellectually congenial. Needless to say there has been a great deal of criticism, both of the "heretic" and the church that tried him. I must confess that my sympathy is with the church, for *if* a man has entered the church and has come to disbelieve the creed to which he subscribed, then the church is quite justified in its inquiry, which becomes, really, an insistence on intellectual honesty. One criticism must be reserved for the principle of credal submission itself. In his comment on the trials, the Rev. M. D. Gaebler made this very significant comment: "There is good reason to believe that a good deal of the eyebrow lifting that greeted announcement of the heresy trial stemmed from a sense of social impropriety rather than from moral indignation. This sort of thing simply 'isn't done' nowadays. It bears the stamp of an earlier and less civilized era in our history. In these more enlightened times theology just isn't important enough for people to get so worked up about it."

Commentator.

Newcastle-upon-Tyne: There is no joy greater than that of giving and what joy there was at the Annual Christmas Tree and Toy Service which was held on Sunday evening, December 11 last.

All the members of a very large congregation brought their gifts for the Christmas Tree and these, which were gathered in by the children of the Sunday School, will be distributed to necessitous children in the city a few days before Christmas. This is done with the help of the Probation Officer and it is felt that the gifts really do much homes where the need is great.

YOUTH AND AGE

By John Rowland

"Your old men shall dream dreams; your young men shall see visions."—Joel.

ONE sometimes wonders why there is, in the writing of the Old Testament prophet Joel, this apparent distinction between young and old. Why should the vision go to the young, and the old be left to dream their dreams? Why should we feel, as we think about that passage, that it is, in a sense, a little unfairly weighted on the side of youth? Why should we get the impression that in our day it is not only the young who see the visions, not only the old whom dream the dreams? Maybe that is all due to some of the changes that have come into our world in the past two thousand years.

Let us consider one or two examples. If a young man thinks that he will become a professional footballer, basking in the approval of thousands of spectators at Wembley Stadium, is that a dream or a vision? If a young girl gets the idea of becoming an actress, or a ballet dancer, bowing to the applause at Drury Lane or Covent Garden, is that a dream or a vision? Or if an elderly person thinks of the day when pensions shall be really adequate, shall do something more than just keep starvation at bay, is that a dream or a vision? It surely depends on definition, on what you mean by a dream and what you mean by a vision.

★

If a dream means a mere slice of what we sometimes call wishful thinking, of sitting back, and saying "How lovely it would be, if . . . "—well, then, we all, at one time or another, dream dreams. They are not the monopoly of young and old; they come to us all from time to time; they come to the school-child, and they come to the octogenarian.

And similarly with that other word, "vision." If having a vision means that we get some inspiration, that we are able to see, with a kind of inward eye, how our lives or the lives of others, might be improved by some change in politics, or economics, or religion—well, then, we all have visions. If, for instance, we feel that God would not have intended some men and women to live near the poverty line, while others live in luxury, that may best be described as a political vision. It is a vision of a different kind which enabled groups of people to build up churches and chapels as we know them to-day. Vision of that kind surely means and must mean that there are some men and women—not all, unfortunately—who see that there is hope where all had seemed hopeless, and ways in which almost insuperable obstacles may be overcome.

The vision which has an effect on the world is the vision of a man or a woman who sees a little further than his or her fellows in this matter of human sympathies. "Thou shalt love thy neighbour as thyself." That, perhaps, is the most superlative vision that was ever granted to anyone who walked the earth; it is that, because it is a vision that, if acted on by everyone, could make the world a very different place for us all.

★

But are such visions of health and happiness, of progress and advance, only granted to youth? This is, indeed, where we are bound to leave the strict meaning of the text—and because the world has changed over the decades and the centuries.

No doubt, when Joel wrote, there was little to do for the person getting on in years, but to sit back and dream of departed youth. Even those of us who are now middle-aged can recall the day when grandpa and grandma were often dismissed as being only people who could sit back in the corner by the fire. It is not so now. Nowadays people of seventy and eighty live lives more active than, in a previous generation, were lived by men and women of sixty.

An active person of eighty will not be content to dream dreams. He will want to see visions too. And that is the real difference of our time from the time when the prophet Joel was alive on earth.

If this is so—as it undoubtedly is—in the physical sphere, it is equally so in the sphere of the spiritual. In our churches and chapels of all denominations, scattered up and down the face of the land, are old folk who are the very backbone of the place. Young people attend, it is true, all our churches; they often give to the affairs of those churches those vital injections of energy and new life without which a church stagnates. But at the same time there are usually older folk who give the place the stability, the poise, the steadiness which brings insight into the work of a church and warmth and friendliness into its services.

★

All through the ages during which the Christian Churches have gone on with their work, there have been people who may be described as the elders of the churches. According to our particular organization, we may give them different names. They may be churchwardens, deacons, members of committees, they may be chairman, secretaries, or treasurers, but they are usually elderly men and women, giving freely out of the fruit of their experience, helping in the development and progress of a religious body and seeing that its message can be preserved and brought home anew to a younger generation.

That, too, is a kind of vision. Maybe it is also a kind of dream. But in our political and our religious life, we all know well enough that the older generation have much which is of value and importance to contribute.

"Your old men shall dream dreams; your young men shall see visions." There is one thing which is abundantly clear as we think over that time-honoured message. And that is that we cannot really separate the dream from vision, any more than we can really separate the young from the old. Young people become old, visionaries become dreamers. Because, after all, we are all of us equally the children of God; we are all—as was said in a moment of deepest vision—members of one another. And what we must all most long for, in our innermost hearts, is the moment when the dream and the vision shall fuse into one.

REMNANT OF A REMNANT

A SIGNIFICANT BI-CENTENARY

By L. Baker Short

ST. MARK'S CHURCH, Edinburgh, has the longest continuous existence of any Unitarian congregation in Scotland. And what a fine witness to free religion has been maintained! Not without effect on the religious and social life of Edinburgh and Scotland has been the witness of the line of able ministers who have served the Edinburgh church: James Purves, the first minister; Thomas Southwood Smith, of medical and public health fame; Bartholomew Teeling Stannus, who built not only St. Mark's, Edinburgh, but also Upper Chapel, Sheffield; George Harris, the great missionary preacher, called "the Unitarian Bishop of Scotland"; John Gordon, father of the famous Alexander Gordon; Robert Blackley Drummond, author of the well-known work on Erasmus; not to forget the ministers still living, Dr. Mellone, Raymond Holt and Sidney Spencer, all of whom have become Principal of one or the other of our English theological colleges. That same great witness has now for nearly 30 years been faithfully borne by the present minister, Wallace Tavener.

★

The little history of the Edinburgh Unitarian Church tells us that the congregation is descended from the Cameronians. This is, on the face of it, a most strange statement, for the

followers of Richard Cameron were extreme Calvinists and Covenanters who at the end of the 17th century refused to join the state-recognized and state-recognizing Church of Scotland, and instead formed little dissenting societies in the south of Scotland.

In 1743 these societies came together to form the Reformed Presbytery, but they were still completely orthodox in their Christian beliefs. However in 1749 was published, fifty years after his death in 1699, a Treatise of Faith written by James Fraser of Brea who had been a prominent Covenanter. In this book he propounded a sort of Universalism—a theory, based on Scripture, that in a sense Christ died to save *all* men and not merely the elect few as taught by strict Calvinism. Although Fraser protested that he was an orthodox Calvinist, by the middle of the 18th century, when his book was first published, other ideas as to the universal extent of the saving power of Christ's death were very much in the air. Men were beginning to feel a need to stress God's love and to modify the harsh Calvinistic doctrine of Election.

★

Accordingly Fraser's book caused a fierce argument within the Reformed Presbytery, so much so that in 1753 a breach occurred between those who adhered to strict Calvinism and the minority who were sympathetic to the universalistic ideas which they thought they found in this book of Fraser, a renowned Covenanter like themselves.

It is noticeable in Scottish church history that all religious groups which refused the strong discipline of the presbyterian system of the Church of Scotland evinced a marked tendency to splinter on matters of doctrine or church government. This was equally true of the Cameronians who often called themselves "this poor Remnant".

We have just seen the breach of 1753 which tore them into two over the question of universalism. In 1755, just two hundred years ago, those who accepted universalism split again on various matters including the right to interpret the Scriptures freely. Those universalists who claimed freedom to interpret the Scriptures, thus became a remnant of a remnant of a remnant.

★

I have called this event in 1755 a significant bi-centenary because it is from this remnant of a remnant of remnant that our Edinburgh Unitarian Church is directly descended without a break; and because this tiny group had already espoused, though not the Unitarian name, yet what are essentially our Unitarian principles of the universal saving love of God and the right to freedom of inquiry.

These facts are contained in some old minutes which should be preserved in the archives of St. Mark's Church, Edinburgh, as the precious foundation document of Unitarianism in Scotland. In the Library of Manchester, College, Oxford, is a certified copy of them made by Robert B. Drummond, minister at Edinburgh 1858-1911.

The minutes are probably in the handwriting of James Purves, the first minister 1776-1795, a remarkable man, largely self-educated, but who later learned some Hebrew and Greek at Glasgow College, and who actually cast the Hebrew type for some of his own publications.

In these minutes he tells of those "who hold that Christ *died for all mankind*," and that the best way to understand the Scriptures was "*a free inquiry into them, without the restraints of human creeds and confessions*".

The group is referred to as "a despicable witnessing remnant" and as "the successors of the Remnant". We learn of their removal to Edinburgh in 1776, the year from which our Edinburgh congregation dates itself. Finally in 1792 they adopted the name of "The Society of Universalist Dissenters in Edinburgh," for we know that from correspondence between himself and the Unitarian Rev. Thomas Fyshe Palmer, Purves declined the name Unitarian.

Not till the 19th century was the name of Unitarian accepted, and not until the middle of that century did the congregation completely free itself from a creed both for its members and its ministers. This happened under the Rev. John Gordon, already mentioned, minister 1854-1858.

★

But these developments are not the most remarkable thing about this little group. The most remarkable thing about this remnant of a remnant of a remnant is that it should have survived at all. That, in the midst of a hostile religious world and in face of the bulwarks of Presbyterianism, this little struggling society had the will to live is really amazing. In his book "The Reformed Presbyterian Church in Scotland," Matthew Hutchison, speaking of the heretical remnant of the Cameronians, writes: "The party got split up into fragments; and as showing the downward tendency of error, there is some ground for believing that some of this party resiled so far from their original position, as to become associated with the first Unitarian congregation formed in Edinburgh." Similarly Principal John Macleod referring to the fragmentation of the Cameronians in an article entitled "Theology in the Early Days of the Secession" in the Records of the Scottish Church History Society, says: "And such is the irony of history that the only avowedly Socinian or Free-Thought Congregation in Edinburgh is the present-day successor of what started as a Reformed Presbyterian Church."

But need we attribute the survival of this "remnant" to "the irony of history"? The Jews of the Old Testament had a Doctrine of the Remnant. They believed that over and over again in history God saved Truth and Right by the preservation of an apparently insignificant remnant. May it not be the consciousness of being privileged to be the bearers of a fundamental sacred Truth and Right that has enabled this Edinburgh society to survive for 200 years?

★

It is indeed with proud thoughts and a feeling of fundamental encouragement that we should remember this bi-centenary of 1755 and send our salutations to the "Remnant". Long may it survive!

ACCEPTING OUR SITUATION

By Charles Easton

MEN have always known that happiness lies in harmony with circumstances, and that the happy man is he in whom self and situation have come to terms. In the great ages of religion men achieved this end by changing the self, but for the last hundred years they have worked on the assumption that it is enough to change the situation. It is undoubtedly true that the adjustments they have made in social economy enable anyone who faces the problem of man versus situation to get off to a flying start. Poverty, ill-health and ignorance are no longer either stumbling blocks or excuses in the way of him who tackles life's overall task. But when nowadays we complain that the Welfare State has not made better men and women we are confusing a flying start with a victorious finish. Only when in the real meaning of the phrase we make the best of a situation do we make ourselves men and women of character. Furthermore, in penetrating our situation we make ourselves aware of the life of God, which is the beginning of religion.

★

To accept our situation in this spirit is somewhat alien to the spirit of our time but it anchors our visions to reality if we accept that it is within our limited field we shall find God, and there only. It brings our hopes down to earth if we take stock of our mental endowment and our psychological make-up and realize that it is only through what we are that we shall realize what God is. We are in the situation of an actor playing a part he has not chosen in a play he did not

write. The great man complains neither of the poverty of his lines nor of the inadequacy of his setting. He is intent to use his gifts to uncover in his unpromising material some gleam of the Eternal Beauty. A patient wrote to the psychiatrist Jung, "I had always thought that when we accept things they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that one can define an attitude towards them.... By keeping quiet, repressing nothing, remaining attentive, and hand in hand with that, by accepting reality—taking things as they are, and not as I wanted them to be—by doing this, rare knowledge has come to me, and rare powers as well, such as I could never have imagined before".

★

Many of us would be a good deal happier if we settled down to accept ourselves as the means and our situation as the place of our revelation. Why stretch out imploring hands to the heavens that God may come down to us when all the time the Life Divine is flowing around us in the shape of our everyday situation? When we find our sense of God is dim we must seek the cause, not in our surroundings but in ourselves. All is in God. We shall find God no more easily there than here. It is no easier to be religious in the midst of leisure than it is in the midst of work. God is the reality of every situation and if we want to live with God in everyday experience of life we have only to accept our circumstances and look to them to yield us the experience we seek. We must enter upon each day's round of duty and pleasure with the same expectancy we would bring to an altar of vision. There is no call for "If only" and "When I can". The being of God is with us and within us. We need look no further for our revelation. Occasionally life offers us a new pattern of living where religious aspiration will be more fully realized. Happy are we then if we can command the considerable energies of mind and spirit to change the easy tenor of our way. But for most of us the way is set. There is no profit in dissipating energy in dreaming of what life might be if things were different. That same energy would take us quite a way along the road of religious achievement. Harnessed to patience and persistence, to enthusiasm and to faithfulness it will enable us slowly to change ourselves into men and women who can the more easily perceive the wonder of God in All.

★

To make definite progress, however, we must set ourselves to practice ourselves in the acceptance of our situation. This we may do in so small a matter as the weather. To the religious man or woman no day is wretched and no weather is bad. God's world may be inclement, or wet, or even compared with the average of things, unseasonable. Yet all is a manifestation of God and he is All. The vagaries of our workmates are an expression of the same divine life which produce our own temperament. "Raise the stone and thou shalt find me; cleave the wood and I am there" is a text that can bring us more quickly and more constantly into the presence of God than hours spent upon our knees. If we will but keep trivialities at bay any man or woman of us will find in any situation as great a manifestation of God as our human nature is ready to apprehend.

> We turn from seeking Thee afar
> And in unwonted ways,
> To build from out our daily lives
> The temples of Thy praise.

IT OCCURRED TO ME

By Muriel Hilton

Memory is the treasurer of the mind. What are the things we like to remember at this time of the year? Most of us think of those nearest to us first, and of those who though no longer with us in the flesh are, because we love them, as near as they have ever been. A year rarely goes by without some loss in the family circle, amongst our friends and in the intimate fellowship of our church life. We think of them with gratitude because we have known them, loved and been loved by them, and we know that they never die unless we let them by neglecting their memory and their impact on our lives. Fortunate we are if we have made other friends during the year, and if others have entered into the fellowship of the church.

The memories of friends are amidst the most sustaining of all memories. I always think of Shakespeare's sonnet at this time of the year:

> "When to the session of sweet silent thought
> I summon up remembrance of things past...."

And after thinking of all the things he lacks and bemoans he ends with this couplet,

> "But if the while I think of thee dear friend,
> All losses are restored and sorrows end."

As the years pass one feels that there is nothing so important as personal relationships, and fortunate are we if we can look back on a year when we have had renewed happiness with old friends and the keen delight of fresh and promising contacts.

One of the adventures open to those of all ages is that the coming days may bring the chance of new relationships.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Martineau Memorial

Sir,—Who is responsible for the suggestion that the inscription on the Martineau Memorial is in Gaelic? It is in English. Unfortunately when the daughters of James Martineau had the memorial made they chose some extraordinary script which seems to me a mixture between Oga and Cuneiform and unless one is really very interested in Martineau one does not (and the passer-by probably never) stay to decipher it. But once with the help of Dr. Tarrant and Dr. Rowe we read it, and I am sure they will bear me out that the inscription is in English. Had it been in the Gaelic we would not have succeeded. Beside the usual description, dates, etc., the memorial (which is a small obelisk) has a quotation from Dr. Martineau's writing.

Yes, the name is still remembered in this district especially the wood carving which the Martineau daughters introduced into Aviemore but which, alas! is no longer practised.

But, I fear, the memorial is mostly considered as a good signpost. How often have we told our friends "Turn left at the Martineau Memorial for Loch-an-Eilan,—Yours,

Nethy Bridge, Inverness-shire. *Anne Holt.*

Sir,—Years ago when up Aviemore way I made a pilgrimage to The Poichar where Martineau with his daughters spent many summers and entertained friends—notably Copeland Bowie, the stocky Scot who then ruled at Essex Hall and represented a hundred per cent. R. and F. Unitarianism. In the vicinity stood the Memorial with the inscription mentioned by your correspondents, though I never heard the Grand Old Man was himself addicted to Gaelic in his sacred relationships.

I was sorely disappointed that natives to whom I spoke had forgotten all about Martineau and even the rural industries so conscientiously founded and fostered by his daughters, and still more depressed when I visited the starkly plain Presbyterian kirk, hidden in a hollow of the hills, where the patriarch and philosopher regularly worshipped in spirit and in truth side by side with the rude forefathers of the clachan and the Elders, dressed no doubt in greasing frock coats and "hun hats" to mark their sanctified status and sure scriptural succession, and where he must have needed very liberal spirit to wash down the strong meat dispensed faithfully from the pulpit.

The Sanctuary had now become disused, derelict and very damp. In the back pew and clamped against the wall stood out the high, finely upholstered stall, as for a church dignitary or court official, with a representation artistically carved in wood of the sower going forth to sow, birds gracefully hovering above him. This was Dr. Martineau's sitting—a fading grandeur in a forlorn House of God and haunt of musty ghosts. Later on I wrote the

parish minister of Rothiemurchus about the pity of it, and he assured me that Martineau was still revered.

Gomshall. *R. Nicol Cross.*

SIR,—I thank Mr. Sadler for his letter of interest in my recent article about the Martineau monument near Aviemore, Scotland. But he has misunderstood me. The inscriptions on the monument are not in Gaelic but in English. The English words are, however, carved in what I take to be Gaelic lettering.—Yours,

Aberdeen. *L. Baker Short.*

THE INQUIRER

All letters and manuscripts or the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7354 Editorial: EUS. 2912

NEWS REVIEW

From Japan

(The following letter was recently received by the Secretary of the General Assembly.)

Dear Rev. John Kielty,—On behalf of the Fourth National Conference of Religious Liberals in Japan, held on November 6, 1955, in Tokyo under the sponsorship of Japan Free Religious Association, I appreciate very highly your cordial and encouraging greetings which you were so kind as to send us on the occasion.

As is mentioned in the enclosed report of the Conference, it was a success greater than we expected. Accordingly we have become fully conscious of the great responsibility resting on the shoulders of religious liberals and have become fully convinced of the final victory of the Cause of Free Religion in Japan.

Thanking you again sincerely,

Yours very Truly,

SHINICHIRO IMAOKA.

(The report mentioned is printed below.)

(Contributed)

The fourth National Convention of Religious Liberals in Japan was held on November 6, 1955, with some two hundred people attending and participating in the discussion. Liberal Christianity, Buddhism and Shinto were widely represented in the group. We also had delegations of professors and students from four Universities; Waseda (non-sectarian) Meijigakuin (Protestant) Kokugakuin (Shinto) and Komazawa (Buddhist). The Convention was opened with a Combined Worship Service, sponsored by the Tokyo Universalist Church. The sermon was delivered by the Rev. Satashi Arai, minister of the church. His title was "Purity," in which he dealt with "being religious" beyond all the boundaries of the existing religions of the present world.

In starting the afternoon session, the messages from the liberal religious groups outside Japan were read, and encouraged and motivated us a great deal. The session was focused upon the panel discussion on "Religion and the young generation," which was the theme of this year's Convention. The student representatives of the above-mentioned Universities together with professors formed the panel, and each of them presented his ideas, based upon his particular religious background. Thus there were presented five different viewpoints, namely Buddhist, Shinto, Christian, Humanist, and the so-called Modern Religion. The panel discussion was followed by a very active exchange of ideas between the panel and the audience.

The Convention was brought to its close with a banquet, where a number of interested people kept on discussing the questions left over from the afternoon session. We are most happy to realize that the Convention was quite successful and most fruitful, and we are pleased to have the kind of feeling experienced from knowing one has accomplished something significant for the healthy growth of humanity. We sincerely hope that this liberal religious movement of ours will be the corner stone of our future development. With the understanding and co-operation of our friends in other countries, we are sure that we will be able to bring and unite all men into one strong bond of fellowship.

Manchester: Cross Street: The Induction of Dr. R. W. Wilde to the Ministry of Cross Street Chapel, Manchester, took place on December 3. The service was conducted by the Rev. T. W. Roberts, the charge to the Congregation was given by Principal F. Kenworthy, and that to the minister by the Rev. F. Cottier.

Following tea a Welcome Meeting took place, presided over by Mr. H. Hewerdine, chairman of the Congregation. Among the speakers were the Rev. S. P. Whitehouse (President of the Lancashire and Cheshire Provincial Assembly); Mr. F. G. Mason, representing the Manchester District Association; Mr. G. A. Birks, representing Mill Hill Chapel, Leeds; Miss M. G. Fyson, for the Cross Street Women's League; Miss I. Penn, for the Junior Church; and Mr. H. Varley for the Men's League. Mr. W. D. Andrew, treasurer of the congregation, handed to Mrs. Wilde a bouquet of flowers.

Mr. Wilde's ministry began on the following day.

Croydon: The annual bazaar, on November 19, which was opened by Miss Durning Lawrence, was very successful socially and financially. The proceeds, over £189, constitute yet another record.

The 85th anniversary was celebrated on December 11, by a packed congregation which included many members of the U.Y.P.L. The service was conducted by Rev. Stewart Carter, of Cambridge, who pointed out that even in apostolic times there was no uniformity of belief among Christians. He envisaged the possibility of setting up a church broad enough to hold Trinitarian and Unitarian provided that the spirit of charity prevailed.

THE ESSEX HALL REBUILDING FUND

Seventh List of Promises and Subscriptions

	£	s.	d.
Mrs. Leslie, Macclesfield		4	0
W. Williams, Macclesfield		10	0
Mrs. A. Smith, Macclesfield	1	1	0
Miss M. Mitchell, Macclesfield		5	0
Miss G. Barker, Macclesfield		10	0
Rev. G. D. Foote, Macclesfield	1	1	0
Social Evening, Macclesfield	3	2	9
Mrs. Yerworth, Newington Green	1	3	0
Mrs. Spooner, Newington Green		10	0
Miss L. Cragg, Newington Green	1	0	0
Miss Elsie Pritchard, Newington Green	15	0	0
Mr. and Mrs. Taylor, Newington Green	2	0	0
W. S. Burgess, Plymouth C.	7	0	0
Ringwood Old Meeting House	24	10	0
Name wanted 24th October, 1955	1	1	0
Anonymous per Dr. Alfred Hall	25	0	0
Anonymous Lewes	2	2	0
C. L. Wykes, Leicester C.	243	9	7
Mrs. Rowlands, Aberdare	1	0	0
Mrs. Gwyneth J. A. Thomas, Nelson, Glam. C.	60	17	5
Glasgow Unitarian Church	5	0	0
Dr. Frederick T. Wood, Sheffield C.	25	11	3
J. C. G. Burton, Bristol	2	2	0
Mrs. Margaret R. Dickin, Crewkerne C.	60	17	5
Rev. G. J. Spartham, M.B.E., Nicosia	5	5	0
Lt.-Col. J. A. C. Kidd, Millbank, S.W.1.	2	0	0
Rev. & Mrs. A. Smith and Joan, Park Lane Chapel	2	0	0
Anonymous, Park Lane Chapel	1	0	0
Mr. Shaw, Park Lane Chapel	1	0	0
In Memoriam, Mr. and Mrs. Bradshaw, Park Lane Chapel	1	0	0
Yorkshire Unitarian Union A.G.M.	2	11	9
Yorkshire Unitarian Women's League	2	11	9
Mrs. I. S. Shaw, Huddersfield C.	60	17	5
Mrs. Mathies, Stockport	5	0	0
Mrs. Leigh, Stockport		10	0
J. H. Spedding, Stockport	1	1	0
Bristol	10	0	0
Bristol	5	0	0
Swansea	19	10	1
Chatham Unitarian Church	20	0	0
Professor A. C. Hardy, Oxford	2	2	0
St. Helen's Church	7	1	0
Church of the Messiah (3 members)	10	0	0
In Memory of Mrs. E. M. Holt, Longsight	2	0	0
N. E. Lancs., Women's League Meeting	5	15	6
Miss A. Shaw, Todmorden		10	6
Unitarian Free Christian Fellowship, Perth, Western Australia	19	2	6
Crewkerne Unitarian Chapel	30	0	0
Mr. and Mrs. C. H. Dolphin, Sheffield 10	10	0	0
E. S. Ainsworth, Elton, Bury	20	0	0

R. J. Willis, Bury	2	2	0
Mr. and Mrs. J. R. Jackson, Bury	1	1	0
Miss B. Dawson, Bury		10	6
Anonymous per A. Rogers, Bury		5	0
Mrs. M. and Misses Annie and Ada Smith, Bury ...	5	0	0
Anonymous per A. Rogers, Bury		10	0
Miss M. D. Chorlton, Bury	1	1	0
Mrs. N. Auty, Bury	1	0	0
Mrs. M. Willis, Bury	1	0	0
T. Dearden, F.C.A. Whitefield	20	0	0
Mrs. M. E. Harwood, Bury	1	0	0
T. Holt, Bury	20	0	0
J. H. Holt, Bury	20	0	0
Mrs. Gallagher, Whitefield	5	0	0
Miss Hamer, Bury	1	0	0
Miss B. Hamer, Bury	1	0	0
Miss Jean Jones, Bury		2	6
Mrs. E. Stott, Bury	1	0	0
Mrs. J. Creswell, Bury		5	0
W. Holt, Bury	10	0	0
J. H. Hall, Bury	20	0	0
G. Greenhalgh, Bury	20	0	0
J. A. Crawshaw, F.S.A.A., Bury	20	0	0
Miss E. Griffiths, Attercliffe		10	0
T. H. Mobbs, Attercliffe	1	0	0
Mr. and Mrs. A. Pratt, Attercliffe	2	0	0
Miss J. Lockwood, Attercliffe		10	0
Miss M. Mellers, Attercliffe		5	0
H. E. Fishburn, Attercliffe	5	0	0
Attercliffe Church—Dance	2	5	0
Mr. H. and Miss N. Pooles, Boston	3	10	0
Sundry Members, Boston	1	0	0
Rev. and Mrs. Henry Hall, Boston	5	0	0
Mrs. Shipman, Grappenhall	5	0	0
Colin S. Dence, Westerham Hill, Kent ... C.	127	16	6
J. A. Chambers, Belfast	1	1	0
Meeting House, Ringwood Women's League ...	2	0	0
Bayshill Unitarian Church, Cheltenham ...	5	13	5
F. Williams, Torquay	5	0	0
T. Armon, Torquay	1	1	0
Miss A. J. Green, Torquay		10	0
Rev. C. Easton, Torquay	1	0	0
Rev. M. Easton, Torquay	1	0	0
Miss O. Wyatt, Torquay		6	0
Miss M. Williams, Torquay	1	0	0
	£1,054	18	10

(C. indicates seven year covenants and includes income tax at the present rate of 8s. 6d. in the £.)

Total Donations and Promises after deducting Loss because of reduction of Income Tax from 9s. to 8s. 6d. in the £ and adjusting arithmetical errors including Sixth List.	24,918	13	3
Seventh List	1,054	18	10
	£25,973	12	1

Please send subscriptions to the Treasurer, Mr. Leslie Proctor, Willow House, Waterfoot, Rossendale, Lancs.

Send a New Year Gift to the Fund.

CARVING

By "Teak"

HAVE you a sharp pen-knife? and a block of wood? Draw on the wood the outline of the shape of what you want to carve. Shall we try a dog? Mark out as side view on one surface and a front view on another surface. There is no need to fill in details . . . the rough shape will do. When you are satisfied that you have marked out the shapes take your knife and begin cutting away all the wood from outside the pencil marks. Chip by chip . . . do not be too hasty . . . take your time. It will begin to look pretty rough but never mind . . . we shall smooth it later. You will find that it is difficult to cut against the grain of the wood and you will have to be careful when you are cutting with the grain, because it is then that it is so easy to cut away too much. We must, above all else, see that we do not cut too much of the wood away. Can you see your dog taking shape? It is not easy at first . . . you may spoil a block . . . but do not let that stop you . . . get another block and begin again . . . by marking out the shape of what you want. If you take away too much wood you will not be able to put it back again . . . and if you want to carve a dog never be content with anything else. Do not let yourself be fooled into thinking that you want the queer looking thing that is taking shape It is what you are left with that counts. The chips that you remove you do not need.

It is like that in life. We begin with a great deal which we shall discard little by little, taking care not to get rid of anything too quickly lest we find that we are not being left with the right shape. We must keep watching our plans with which we started seeing that we have enough left to give us the right shape . . . the shape we want. You will often have to work against the grain!

How is your dog shaping now? If you began with the idea of carving a St. Bernard and you find that you are left with a greyhound start again, never try to tell yourself that you wanted a greyhound. Take a new block and mark out the plan, and this time be careful.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 1st, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Nicholson
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. E. T. WILLIAMS
BIRMINGHAM, Church of Messiah Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARDLE
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. GEDDES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
COMLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C., WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWDING STYAL, 6.30, Rev. A. B. DOWDING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, ——
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVAGE HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WILLIAMSON
DUNDEE, Williamson Memorial Unitarian Church, 33 Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. BRUCE FOGELOW
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN SUMNER
HALIFAX, Northgate End, 10.45, Rev. J. S. K. PATRICK, 6.30, Rev. J. B. TOWERS
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNISON HELTON, 6.30, Miss MARGERY HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TOWERS
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

Continued on page 444.

THE LINDSEY PRESS

A GOLDEN TREASURY OF THE BIBLE
(and Apocrypha)

Edited by Mortimer Rowe, M.A., D.D.

an extensive selection of passages from the Bible and Apocrypha, arranged in historical order . . .

1,076 pp. cloth 10/6 by post 11/7
leather 20/- by post 21/1

PRAYERS OF FAITH AND FELLOWSHIP

a selection of prayers from many liberal religious sources, English and American, arranged for public worship or private devotion.

6/- by post 6/3

JAMES MARTINEAU: Selections

by Alfred Hall, D.D.

Typical readings from Dr. Martineau's devotional theological and philosophical writings.

7/6 by post 7/10

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Holiday Accommodation

Normanhurst. Convalescence. Rest or Winter Holiday. A warm welcome assured in this lovely home. All desiring warmth and comfort will enjoy NORMANHURST, the small friendly hotel in "Britain's Best Climate" (mild, no fogs). Recommended by Unitarians. Twin-bedded 4½/6½ guineas; Single 5½ guineas up; including full board, early tea, heated bedroom (central heating everywhere). No gratuities. Convalescents welcome; breakfast in bed (nominal charge). Vegetarian if desired. *Fresh fruit daily.* Facing South, opposite covered walk; near warm Sun-lounge. Illustrated brochures. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

Birth

Spears—On December 13 to Diana, wife of Dr. John Spears, a second daughter (Romanie), 11 Grove Court, St. John's Wood, London.

KENDAL, Market Place Chapel, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MUMFORD
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. T. BRETT DAVIES, 6.30, Mr. G. A. BATES
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICESTER, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
LEICESTER, Unity Chapel, 11, Rev. W. J. MCELDOWNEY
LEWES, Westgate Chapel, 6.30, Rev. H. W. KNIGHTALL
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Bootle Free Church, 11, Rev. Bruce L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEAN MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackheath Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAY
LONDON, Brixton, Effra Road, 11, Mr. G. J. PRUCE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BELLENTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. DUDLEY RICHARDS
LONDON, Golders Green, Hoop Lane, 11, Supply, 6.30, Rev. K. C. TRESCOTHICK
LONDON, Hackney, New General Pit Church, Gretton Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TRESCOTHICK
LONDON, Ilford High Road, 6.30, Mr. T. E. DOLTREY
LONDON, Islington Unitarian Church, Upper Street Pocock Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, ——, 6.30, ——
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Miss E. SAUNDS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DOMBER
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Supply
LONDON, Wandsworth Unitarian Church, East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. G. J. PRUCE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. HELLABY

MACCLESFIELD, King Edward Street, 10.45, Rev. Q. D. FOOTE, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKEN
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill,
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOOKE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Miss N. PATENALL
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAN

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. F. H. KEBBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Supply
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JAMES R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY

RINGWOOD, Hants., The Meeting House,
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BURE
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Mr. H. MATHEWS
SHEFFIELD, (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Oak Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Creakemoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TIBEY
STOCKPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-on-SEA, Disraeli Road, 11, Children's Church, 6.30, Mrs. WILLIAMS
SOUTHPORT, Portland Street Church, 11, and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HUDDLESTON
ST. HELENS, Cooperation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES, 6.30, Supply
SWANSEA, Penmaid Free Christian Meeting House, 11, Rev. SIDNEY JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VERITY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Supply

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORNELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KNIGHT
TUNBRIDGE, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, Rev. E. A. LEES
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRANGE
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FELDTMANN, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. G. E. HUGH. Manse Telephone LX 2321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as announced.
SHERBORNE COMMUNITY CHURCH, Austin Road, Sanford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANDREW CROMBIE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernside Road, 11 and 7, Rev. F. H. MOORE
WELLINGTON, Unitarian Free Ch., Hibbit's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 3, Service, Rev. MAURICE C. BAYNES

Printed by Wiseman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, December 31, 1955